THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Behold, hath the Lord commanded any that they should not partake of his goodness? Behold, I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden." BOOK OF MORMON, 2 NEPHI 26: 28.

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PRINCIPLES THAT BUILD CHARACTER*

ELDER SYLVESTER Q. CANNON

PRESIDING BISHOP OF THE CHURCH

I HAVE BEEN much impressed, my brethren and sisters, with the instructions given to us this morning. I realized while listening to the remarks and instructions that there is inspiration for many sermons in what has been said. I would like to discuss for a moment the statement contained in the Doctrine and Covenants to the effect that there is "a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." In effect, as I understand it, this means that obedience to principle and law brings blessings. Conversely, we may say that disobedience to principle and law will fail to produce desired results.

INTEGRITY BEFORE TECHNICAL SKILL

I was impressed with the statement made by Brother David O. McKay with regard to the matter of integrity. This great fundamental characteristic is too often lacking among mankind. Some years ago one of the great national engineering societies, composed of many thousands of members, sent out a questionnaire to its members throughout the country, which asked them to indicate the requisites to success in engineering work. The

*Address delivered at the first session of the Ninety-eighth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, U.S.A., October 7th, 1927.

result of that questionnaire was in some respects rather surprising. Instead of specifying the first requisites as technical skill and knowledge, the statement generally made was that the first requisites are character and integrity, and that other things should follow. I am sure that those characteristics are recognized as being most important for the welfare and lasting success of men everywhere. There are conditions prevailing, as has been stated to-day, that require the development of integrity and stability among the people of the world generally.

EARLY TRAINING

To produce the greatest results in this direction will involve thorough training of young people. Theodore Roosevelt declared, in speaking of the development of boys, that "if you are going to do anything permanent for the average man, you have got to begin before he is a man. The chances of success lie in working with the boy and not the man." I think it was Henry VanDyke who stated that few men over twenty-five years of age change their habits of thought and action. I do not believe that to be entirely the case, although it is probably true in most instances.

From my own experience in the Gospel of Jesus Christ I know that the Lord has power to and does change men's hearts and their desires and determination when they are much older. This occurs when they are brought to a condition of repentance through an understanding of the fact that the things they are doing are not in conformity with His laws. No matter what their age may be they can repent and change entirely their habits and course of action, and their desires and determination. If time would permit, experiences could be related that indicate changes that have entirely altered the course of life of men in the world who have come to a knowledge and acceptance of the principles of the Gospel.

REQUIRES INTEGRITY—PRODUCES INTEGRITY

It being the case that character and integrity are recognized generally as prime requisites to success and progress, I am sure that the principles of the Gospel that we have espoused, if they were observed by the people of the world generally, would develop these very qualities in them. I appreciate the fact that obedience to the principles of the Gospel requires will-power, and will-power is developed through integrity. So that, in a sense, the observance of these principles requires integrity, and also produces integrity. That is true with regard to every principle of the Gospel.

So far as the Word of Wisdom is concerned we realize that, as the Lord has said, those who observe this principle and endeavour to live in accordance with the spirit of it will receive blessings—temporal and spiritual blessings. They develop physi-

cally, mentally and spiritually, and as they do so they develop their will-power to resist the things that are contrary to the desires of the Lord and to their own well-being.

PHYSICAL AND MORAL ILL EFFECTS

If time permitted we could discuss at some length the benefits that come from observance of the Word of Wisdom, and the bad results that come from the lack of observance of that principle. Medical authorities are agreed that the use of cigarettes is harmful, that it tends to weaken the moral fiber of men and women, and that in addition thereto the use of cigarettes by women not only weakens their moral vitality, but also interferes with the functions of motherhood and the welfare of their children. Shall it be said that those who use cigarettes are morally unfit, or that they are not living in accordance with moral principles? I will not say that, but I do say that they are able to maintain their morals in spite of, rather than because of, the use of cigarettes and tobacco. I realize the fact, and I believe it is recognized, that those who do use tobacco are weakened thereby, and any success they enjoy is in spite of the fact that they use it. This is just as true of the use of liquor and narcotics, which injuriously affect the moral stamina as well as the physical body.

Some time ago the claim was made to me by a man who is giving his main efforts towards money-making, that the most successful men of to-day in the business world are using liquor, notwithstanding it is contrary to law. At random I have noted the statements made by various men of prominence relative thereto. I would like to show the attitude of such men, some of whom did not use liquor even when it was not against the law.

MEN OF PROMINENCE TESTIFY

Richard Washburn Child said of Theodore Roosevelt that in years of intimate acquaintance he never knew him to take any stimulant other than hot milk. Henry Ford is strongly against the use of liquor, and does not even allow smoking by his men. Tom Mix, the noted moving picture artist, does not smoke or drink. Calvin Coolidge is opposed to the use of liquor. Mussolini, the great Italian dictator, says: "I abstain rigidly from all kinds of alcoholic beverages, even from the lightest wines." Also, he says: "Coffee is never served me at any meal. It is a stimulant, compelling by its action a useless nervous effort, resulting in no concrete good." Charlie Chaplin, the noted moving picture comedian, says that he does not use liquor. It is further stated that once in a while he uses a cigarette, but without enthusiasm.

The result of the observance of the Word of Wisdom is that it develops integrity and character in men and women. Whether they acknowledge that these principles have been given of the Lord, or whether they accept them as coming from medical

science, the observance of the same makes for their welfare. From whatever source or idea they gain the conviction, it is for their benefit if they observe it; and, if they fail, it is for their injury. In like manner every principle of the Gospel brings its own blessing.

Now, of course, as Latter-day Saints we realize that the thing the Lord desires of us is that we should observe His commandments because we love Him and because we recognize in Him the fulness of wisdom. Yet, while we accept these things as coming from the Lord, we also gain understanding of the reasons why they are for our blessing.

NINE-TENTHS OR TEN-TENTHS

The principle of tithing is for many people a difficult one to observe. Yet there are many people outside of this Church who, while not recognizing any direct revelation from the Lord for the observance of the principle, read the Bible and find that in early times this principle was observed. Therefore, they are undertaking to live it. They call themselves tithers, and are faithful in the observance of that principle. Not long since there was a man in my office from the East—a Presbyterian—and we were discussing the principle of tithing. He stated that anyone who would observe the principle of tithes, would find that nine-tenths of his income would go as far as the ten would otherwise go. It seems from an economic standpoint a difficult thing to understand and appreciate, and yet that is the testimony of many people.

I would like to relate to you briefly an instance that occurred in a ward in one of the stakes in Canada. Some years ago the people were in a critical financial condition because of the failure of crops. At that time a special tithing campaign was inaugurated, and the people were encouraged to fully obey that principle. From that time, about five years ago, up to the present they have continued to suffer at least partial losses of their crops. Some of the people moved away, mainly non-members of the Church. But the members of the ward undertook faithfully to live the principle of tithing, and as evidence of that it is shown in the six months' report for this year that ninety per cent. of those who should observe the principle of tithing had observed it.

TANGIBLE RESULTS

What is the result? In spite of the fact that crop conditions and climatic conditions have not been entirely favourable; in spite of the fact that at the time they were financially embarrassed, the people have been blessed and prospered. They have practically gotten out of debt; they have become more united; their attendance at meetings is remarkable, and the activities of the ward are unusual. They are living the principles of the Gospel. They have been relieved of their obligations.

They have learned how to do things; they have brought in dairy cows, sheep and hogs, and have learned to manufacture the raw materials of the farm into products that will sell profitably. The result is that they are in a position to go forward, and they are now building a meeting-house that they expect will be paid for within a year. A little ward of that kind, under the most unfavourable conditions, through renewing their covenants and observing this principle, have gained financial blessings. More than that, they have gained spiritual blessings that come through the observance of it. And so the blessing comes to every one of us according to the way we live.

I am convinced of the fact that the principle of tithing is a principle of blessing, spiritually first, financially second; and that it offers opportunity to relieve ourselves of obligations that may press upon us, and that it will increase our progress and growth in the Gospel and in life. I know that it develops in every one that obeys it the qualities of integrity and determination to be worthy of the trust that is placed in us, so that our word shall be as good as our bond. I know that the observance of this principle will bring us up to that standard.

PHYSICAL AND SPIRITUAL BENEFITS FROM FASTING

It is the same with regard to the principle of fasting and fast-offerings. The Lord declared many years ago through His servants that the Latter-day Saints should observe fasting. The Saviour in His day taught that principle. Those who observe it are physically stronger and better off; the digestive system has the opportunity to rest and to gain strength and vigour to be able to carry on its functions. Some of the worst diseases of the people of the United States to-day are due to digestive troubles through overeating. The principle of fasting, properly observed, will help us to enjoy greater vitality. It will also help us to develop increased will-power and determination to overcome and to resist the temptations that come to us in life, and it will develop in us the spirit of sympathy and consideration for our fellow-men. And so, the observance of this principle will bring the blessings that we desire to enjoy and that we need to enable us to become better men and women.

PRAYER

In like manner the observance of the principle of prayer yields remarkable blessings. It is a principle that is being neglected very seriously throughout the world to-day by many people who have gotten away from the love of God and faith in Him. This principle, drawing near to the Lord in humility and in faith, asking Him for the things we desire, and giving Him gratitude and praise for His blessings to us, is a source of strength and

power that will enable us to overcome our weaknesses, and develop in us faith and determination to do right.

I do not feel that I ought to take more time, my brethren and sisters. I desire to testify to you that the observance of these principles will bring blessings to men that will develop in them integrity and uprightness, initiative, faith and ability to stand against all the winds of contrary doctrine or of temptation or trial. Observance of these principles will enable us to go forward and to live in humility in accordance with the will of the Lord.

May the Lord bless us that we may train the young men and women especially, that they may be qualified and developed in the observance of these things, and thereby become men and women of integrity, so that the next generation shall be able to carry on every phase of activity in the most effective way, I pray, in the name of Jesus Christ. Amen.

TOBACCO, TOMBSTONES AND PROFITS

The following is part of an article that appeared in the *Dearborn Independent*; it was written by Luther Burbank, one of the world's greatest horticulturists.

You have seen pictures of military cemeteries near great battlefields. Upon every headstone is chiseled the inscription: "Killed in action." If one knew nothing about war, these headstones would be sufficient to impress upon him that war is deadly—that it kills.

How much would you know about tobacco if upon the tombstone of everyone killed by it were inscribed: "Killed by tobacco"? You would know a lot more about it than you do now, but you would not know all, because tobacco does more than kill. It *half-kills*. It has its victims in the cemeteries and in the streets. It is bad enough to be dead, but it is a question if it is not sometimes worse to be half-dead—to be nervous, irritable, unable to sleep well, with efficiency cut in two and vitality ready to snap at the first great strain.

This seems like exaggeration. It isn't. It is well within the truth. You do not know the facts because you are not permitted to know them. It is profitable slowly to poison you and millions of others, so you are poisoned. . . . Chewing and smoking are set forth by the tobacco trusts as delightful, harmless pastimes. It is even declared that the use of tobacco is beneficial—that it "soothes" the nerves.

Chloroform soothes the nerves, too. A small bottle of it will soothe them forever.

Let me tell you how tobacco kills. Smokers do not all drop dead around the cigar lighters in tobacco stores. They go away,

and, years later, die of something else. From the tobacco trust's point of view, that is one of the finest things about tobacco. The victims do not die on the premises, even when sold the worst cigars. They go away, and when they die the doctors certify that they died of pneumonia, heart disease, typhoid fever, or what not.

In other words, tobacco kills indirectly and escapes the blame.

What killed General Grant? Why, of course you know—cancer. But what caused the cancer in his throat? Do you know? Smoking caused it. General Lee could not get Grant, but tobacco got him.

. . . .

But the case for or against tobacco cannot be conclusively proved by what happened to this or that man. The point I am trying to make is that when the "pinch" comes, every one has need of all the heart-power he can muster—and tobacco weakens heart-power. There is no doubt about that. When one's heart is faltering, no doctor ever prescribes nicotine. Nicotine is a slow poison that strikes at the heart first.

Nicotine, after you have used it awhile, puts you in a condition to be "bumped off" by the first thing that hits you. If you saw some men undermine a building until it was ready to topple into the street, and then saw a woman hit the building with a baby carriage and make it topple, you would not say that the woman had wrecked the building, would you? Yet when a smoker dies of pneumonia, the doctor's death certificate gives pneumonia and not tobacco as the cause of death. And the tombstone man with his chisel says nothing at all.

What a shock people would get if they went through cemeteries and saw tombstones declaring the fact that this man died of typhoid made fatal by a tobacco-weakened heart, and that man succumbed to nervous prostration because tobacco had "shot" his nerves to pieces, and another one gave up the ghost because tobacco had ruined his stomach. But the truth will never be known about tobacco so long as the great tobacco companies are able to spend millions of dollars to build up and maintain businesses with which to poison the people for a profit.

Did you ever think what would become of the tobacco habit if there were no profit in selling tobacco? How long would it last and how rapidly would it spread? Was anyone ever born with a taste for tobacco? On the contrary, everyone is born with a taste against it—tobacco produces sickness the first few times it is used. Men are able to use tobacco only because of the remarkable power of the human body to adjust itself to an unfavourable environment. The human body prefers the good and dislikes the bad, but if it is compelled to endure the bad, it will make the best of it, and stick to life as long as possible.

(*Continued on page 206*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 29, 1928

EDITORIAL

OFFICES AND OFFICERS

Offices or presiding positions are necessary outgrowths of organization. In the organizations provided by the Church for the benefit of its members, positions of leadership are filled from the rank and file of the membership. Fitness for such leadership comes largely from faithful devotion to the Church and previous participation in church activities. The required guidance is given by the Holy Spirit to those who in faith and sincerity devote themselves to the work.

A person called to leadership, whether as president, counselor, secretary or class leader, is placed under serious responsibility. He must be obedient to all gospel requirements. He must give and take counsel in a willing and generous spirit, and must respect his fellow workers. He must forget himself and his own desires in the needs and welfare of those over whom he presides. His walk and talk must promote peace and harmony. His life must be above reproach, so that his example may be followed by all. He must ever be looking for the virtues rather than the faults of his fellows. He must be the servant of all!

Such subjection of self and sacrifice for others, necessarily required of an officer in a church organization, bring commensurate rewards. As he helps others he helps himself. As he performs his duty, properly and prayerfully, he finds new joy and unwonted strength—he grows toward perfection. Every duty in the Church, conscientiously performed, improves and develops the workers and fits them better for all righteous endeavours.

A call into a position of leadership in a church organization should be accepted in humility, but with gladness. The Lord makes worthy instruments of his weakest servants, if they surrender their wills to Him and give themselves industriously to the work. One can not do better than to serve as called in the cause of truth. To be found worthy of such a call should of itself give genuine satisfaction.

An honourable release from an official position, no matter how long or how short the term of service, should likewise be received with a grateful heart. It should never be resisted in word or feeling. The glorious sense of having discharged a sacred duty satisfactorily and the knowledge of having gained new experience and increased development should be full compensation for the

efforts put forth. Besides, one should be happy that another brother or sister shall have the privileges afforded by official service.

An earnest worker in the Church need never be idle. There is ample opportunity, outside of official positions, for valiant endeavour in behalf of the Church. Latter-day Saints do not stand still. They seek, eagerly, new experience and continued service; and their joyous reward is the sense of righteous daily advancement. Through the Priesthood every worthy man may participate in the labour of watching over the Church and expounding its principles; through the several auxiliary organizations every man and woman may help establish the kingdom of God and learn more fully of the way in which the children of men should walk. And, perhaps, a person can not serve himself and his God better than by supporting actively those who are called from time to time to stand as officers of the Church. We should support our leaders, great and small, even as Aaron and Hur supported Moses when his hands were weary.

The latter-day cause has need of many labourers. Everyone can help. Those who take active part in the work, without thought of position or term of office, grow under its beneficent influence. The Gospel of Jesus Christ is a Gospel of human improvement. It makes "bad men good and good men better." Eternal progression is the high destiny of righteous men. Spiritual growth, derived from spiritual service in any capacity, is the measure of gospel success.—W.

A SIDE-LIGHT ON VITAL STATISTICS

Deep concern among thinking people has followed the announcement in the British Press of the decrease in the birth rate of Great Britain for 1927. According to published statistics, 16.7 per thousand is the official 1927 figure, which is 1.1 per thousand lower than the previous year, and is said to be the lowest on record over a long period during which accurate figures are available.

Comment has been widespread, and prominent government officials have expressed the fear that unless marked change comes, it will be a matter of few decades until a comparatively small number of young people will be supporting a nation of aged ones.

In sharp contrast with this, official figures of the Church of Jesus Christ of Latter-day Saints, read at the April 1927 General Conference, give the birth rate as 31 per thousand among church members throughout the world. The striking difference between the birth rate of the Church of Christ as compared with that of

a great nation did not come by chance. There are underlying reasons.

The Gospel of Jesus Christ teaches that there are hosts of spirits, offspring of Eternal Parents, literal children of God, who have kept their first estate—that is, by their works in a world preexistent to this they have merited advancement; they have earned the right to come to earth and live through life's experiences so that they may be prepared to enter the more glorious life beyond the grave, there to be judged according to the deeds performed in the flesh and there to continue in works, increase in intelligence and progress eternally. To give to these spirit-children earthly tabernacles is the sacred privilege and bounden duty of the human race.

For these reasons, in obedience to the teachings of the Gospel of Jesus Christ, the Latter-day Saints raise families as the Lord intended all mankind should do.

Richard L. Evans

CHILDHOOD ILLUSIONS AND LATER CONVICTIONS

Charles E. Alsop, President of the Newcastle District

I was born of good parents, and reared in the valleys of the Rocky Mountains. At the age of ten years, with my mother and brothers and sisters, I was initiated into the Congregational Church by "sprinkling", which I then understood to be "baptism." This was done at the request of my good mother, who rightly felt the need for membership in some church.

As my memory returns to the days of my boyhood I think of a God without body, parts or passions—a Being so large that He filled the universe, yet so small that He could dwell in my heart. I learned also of His Son, Jesus Christ, who died for the sins of the world, and who then, said my teachers, lost His identity; for the Father and the Son and the Holy Ghost are three Personages, but still, by some strange reasoning, are only one Being. I was taught many other things of like nature that were not in accord with the teachings of Jesus Christ.

Although I associated with Latter-day Saint boys and girls throughout my youth, it was not my privilege to hear the gospel message in its fulness, as it is taught by the restored Church of Christ, until eleven years ago. My heart is now filled with joy and thanksgiving to God for the testimony I have received that He lives, that Jesus Christ, the Redeemer of the world, is His Son, and that each is a personal, tangible, distinct Being, after whose image and in whose likeness man was created.

This testimony, however, did not come to me as a miracle nor in a dream, but by earnest prayer and through persistent study.

Being firmly convinced of the truthfulness of the latter-day message, I complied with the requirements of the Master and was baptized by immersion for the remission of sins and received the laying on of hands for the gift of the Holy Ghost by one holding authority of the Holy Priesthood. Since then my testimony has ever increased, until now I know with the whole force of my convictions that Joseph Smith was a prophet of God divinely commissioned to reestablish the Church of Christ upon earth in this latter-day dispensation.

MANCHESTER CONFERENCE

The Spirit of the Lord was abundantly manifest at the Spring Conference of the Manchester District, held at Caxton Hall, Salford, on Sunday, March 18th. Many investigators, friends and members from throughout the District were in attendance, together with Mission President John A. Widtsoe and Elders Ralph V. Chisholm and Weston W. Taylor from Mission headqnarters, President Charles E. Alsop and Elder Henry R. Price of the Newcastle District, and President Kenneth A. Nielson and the following Traveling Elders of the Manchester District: J. Rulon Doxey, Melvin L. Condie, Wendell V. Bramwell, John L. Linton, Earl D. Houe, Rulon S. Satterfield, Alma R. Wakeling, Noble L. Chambers, Elmer W. Marriott, LaMont A. Bentler, Alvin G. Pack and Lysle Monson.

"An Ideal Sunday School" was strikingly portrayed by missionaries and members of that auxiliary from the five branches of the District. A discussion was carried out among members of an "ideal" class seated on the stand. Questions dealing with vital problems of life were asked and answered, important among which was: Why are we here? The answer brought out the gospel truth that humankind is here on probation, to gain experience, knowledge and intelligence in preparation for the more glorious life to come. President Widtsoe complimented the participants and discoursed upon the Sunday School as a church auxiliary—the organization is now the religious study class for men, women and children of all ages throughout the Church.

The report of District activities and progress, read by President Kenneth A. Nielson in the afternoon meeting, revealed, among other interesting facts and figures, that 33,524 tracts and 113 copies of the Book of Mormon have been distributed in the last six months; 21,267 hours have been devoted to actual missionary labour. In this meeting the Mission President spoke of the value of the Gospel as a guide to human conduct.

Missionaries and resident members were heard briefly throughout the meetings of the day. In the evening gathering, which was the final public meeting of the conference, the Mission Presi-

dent averred that "Mormonism", which is the Gospel of Jesus Christ, is a plain and simple religion that is within the understanding of every responsible person. Opposition, he said, has been caused by the claim for modern revelation. The day before the conference was the anniversary of the organization of the Relief Society, and he therefore recounted the story of woman's privileges as taught by the Prophet Joseph Smith in the Church of Jesus Christ of Latter-day Saints. As the conference came to a close a deep impression upon those who had listened to the solemn and convincing testimonies that had been borne by each speaker throughout the day was apparent.

Congregational singing and musical selections were of a high order. Meetings were held with auxiliary workers and with the brethren holding the Priesthood. The Mission President met with the Traveling Elders on the following day.

J. Rulon Doxey, District Clerk

BOOK OF MORMON STUDIES*

The Right Attitude: In beginning the serious perusal of the Book of Mormon it is necessary to do so with the right attitude of mind. It is well to do this in reading any book; it is imperative in reading the Book of Mormon. The beauty of its teachings, the thrill of its dramatic story are lost otherwise. The book tells specifically just how to do this:

> And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.†

Unless these lessons are studied with a sincere heart, with real intent, having faith in Christ, then will their study fail to bring the conviction of truth, which all are entitled to expect. If the suggested course is followed, then indeed will one's joy be great and one's life enriched.

The Story Begins: "At the commencement of the reign of Zedekiah, the last king of Judah, which was about 600 B.C., there lived in Jerusalem a worthy, prayerful man named Lehi. At that time many prophets of God came to the Jews, and called upon them to repent of their sins, or the great city of Jerusalem would be destroyed. Lehi, hearing these prophecies, prayed to the Lord with all his heart in behalf of his people. . . . He went forth among the people, pleading with them to repent and reform,

*Lesson 8 of the Relief Society Course of Study—for use on the second lesson night in April.

†Moroni 10:4.

lest judgments come upon them. But the inhabitants of Jerusalem at that time would not give heed to the warnings of the servants of God, and they mocked at Lehi and sought to take away his life, as they had the prophets of earlier times, whom they had cast out and stoned and slain."*

Lehi Leaves Jerusalem: "The Lord warned Lehi in a dream to leave Jerusalem and to journey into the wilderness and go where He should direct him. All this Lehi did. He left his home in Jerusalem, with all the riches it contained, and, taking his family with him, went into the wilderness. He took nothing with him except such things as were necessary, as provisions and tents, for the comfort of himself and family, which consisted of his wife, Sariah, and his sons, Laman, Lemuel, Sam and Nephi. Which way they traveled we are not informed, but in a few days they reached the borders of the Red Sea, most probably that portion known to us as the Gulf of Akabah."†

Return for the Plates: "Soon after the arrival of Lehi and his family on the borders of the Red Sea the Lord gave Lehi a commandment that his sons should return to Jerusalem to obtain certain brass plates upon which was engraved the history of the world from the creation to the days of Zedekiah, and more particularly a record of the Jews. The plates also contained the genealogy of Lehi and family. When the elder sons of Lehi heard this command they objected. They said it was a hard thing their father required of them; for they had no faith that they could obtain the plates, as they were in the hands of a rich, wicked and powerful man named Laban, who would not be willing to give them up. Their father told them that it was not he, but the Lord, who desired them to obtain the plates. This did not satisfy them; they still murmured. But Nephi, when he heard the command, at once consented to go; for he told his father he had learned that God gave no commandments to men unless He prepared a way for them to accomplish the thing which He required.

"When Lehi saw how great was the faith of his son, Nephi, he was exceedingly glad, for he knew that the Lord had blessed him. Persuaded by Nephi, the brothers consented to go. Then with their tents they journeyed back to Jerusalem. After two unsuccessful attempts, Nephi, on the third effort, obtained the plates, and the young men returned with them to the tents of the family in the wilderness. Lehi greatly rejoiced when the plates were given into his charge, and offered up a sacrifice to the Lord in token of his gratitude. These plates remained with the people

*Deseret Sunday School Union Leaflets, September 1889. I Nephi, Chapter 1.

†Deseret Sunday School Union Leaflets, September 1889. I Nephi, Chapter 1.

of Nephi from this time to the destruction of the race at Cumorah nearly a thousand years later."*

Ishmael Joins the Party: "Soon after the return of the sons of Lehi with the plates of brass to the tent of their father on the borders of the Red Sea, they were commanded of the Lord to return once more to Jerusalem. The cause of this command was that God intended to make of the seed of Lehi a great people; but his sons were all unmarried and there were no young women in the company who would do for wives for them. So, to fulfil the purposes of the Lord, they were sent to a man of the tribe of Ephraim, named Ishmael, who had several marriageable daughters. We do not read that any of the sons of Lehi murmured at this command, but they immediately returned to Jerusalem. There they went to the house of Ishmael and made known their errand, and the Lord gave them favour in the eyes of Ishmael and his family, who left their home and went with the sons of Lehi into the wilderness. On the way they had considerable trouble, for Laman and others were very rebellious and quarrelsome; but, at last they reached the tent of Lehi in safety, and in thankfulness to the Lord they thereupon offered sacrifice and burnt offerings unto Him. In a very little while four of the daughters of Ishmael married the four sons of Lehi, and the eldest daughter became the wife of Zoram, formerly the servant of Laban."†

QUESTIONS

1. Who was Lehi? Why did he and his family leave Jerusalem?
2. What were the contents of the plates of brass secured by Lehi's sons from Laban? Why was it desirable to have them?
3. Read Chapters 5, 6 and 9 of I Nephi, and tell the important points therein contained. Why do you think it was necessary to have two sets of plates?
4. Relate the events foreshadowed in Chapters 10 and 11 of I Nephi.
5. What is said of the churches of the world and events spoken of in Chapters 14 and 15?
6. Tell what you can of Nephi's vision of the future recorded in Chapters 12 and 13.
7. During next month learn the words of the hymn "An Angel from On High" so that it may be sung from memory by all members of the Relief Society.

TOBACCO, TOMBSTONES AND PROFITS

(*Concluded from page 199*)

If there were no money in poisoning people with tobacco, the tobacco habit would die out with the last of its present victims.

*Deseret Sunday School Union Leaflets, September 1889. I Nephi, Chapters 3 and 4.

†Deseret Sunday School Union Leaflets, September 1889. I Nephi, Chapters 7-16.

No boy would begin smoking because there would be no place where he could buy tobacco. If there were no place in which to buy food the boy would not go without food. That shows the difference between useful necessities and poisonous things that enslave only to destroy. We need food; we do not need tobacco. We use tobacco only because it is foisted upon each generation as opium was foisted upon the Chinese, and as cigarettes are being foisted upon us now.

. . . . .

No matter where a boy may be, tobacco advertising reaches him, pleads with him and urges him to be a fool—to injure his health, decrease his happiness and shorten his life that the tobacco interests may gather more millions.

. . . . .

The one in ten millions or more who survives and reaches a great age, notwithstanding the use of tobacco or whiskey, is the odd one who, because of some peculiarity in his constitution, was able to generate an antitoxin that offset the poison of nicotine or alcohol.

. . . . .

I have never met a tobacco-user who did not regret that he had formed the habit, and I have never met a non-smoker who was sorry he did not smoke.

Isn't that significant? If tobacco is such a fine thing, why don't its victims rejoice?

. . . . .

We shall have better health, more happiness, longer life and more comforts when we cease wasting our money for tobacco and whiskey.

CHURCH-WIDE NEWS

The appointment of President John E. Magleby of the South Sevier Stake, Utah, to succeed President Howard Jenkins as President of the New Zealand Mission was announced by the First Presidency of the Church on March 1st. President Magleby, who has previously filled two missions in New Zealand, was scheduled to leave with his wife for his field of labour on March 7th.

Bishop Elias S. Woodruff of the Forest Dale Ward, Salt Lake City, has been appointed President of the Western States Mission to succeed President John M. Knight, it was announced by the First Presidency on March 2nd. Bishop Woodruff has had extensive experience in business and church work, and formerly filled a mission in the Southern States.

FROM THE MISSION FIELD

Doings in the Districts: *Liverpool*—A play, *Cinderella*, was successfully staged in the Burnley Branch on Saturday evening, March 10th, by members of the Sunday School, under the direction of Sister Emily Astin. On March 17th the Blackburn Branch Relief Society commemorated the eighty-sixth anniversary of the Relief Society's organization with a supper and an entertaining program. Funds were raised thereby, which will be used in the benevolent work of the Society. The Liverpool Branch Relief Society held a successful Sale of Work at Durham House on Wednesday evening, March 21st. Sandwiches, ice cream and pastry were for sale. An excellent musical program was one pleasing feature of the evening.

Nottingham—March 17th was fittingly observed by the Relief Societies of the Nottingham District, programs commemorative of the day being held in the Derby, Hucknall and Leicester Branches. The Toc H organization of Leicester was addressed by President Waldo L. Osmond on March 21st, the subject being the "Message of 'Mormonism.'" A large crowd received the lecture with marked appreciation and literature was supplied to many by request.

Branch Conferences: Of the Edinburgh Branch, Scottish District, on March 18th. "Modern-day Revelation" was the central topic of discussion. District President William Cooke and Elders Carl W. Buchanan, J. Ross Smith and Lawrence S. Crosbie were the speakers.

Of the Lancaster Branch, Liverpool District, on March 18th. "Obedience" was the key-note of the discourses delivered by President L'Etreme Andelin and Elder Iver L. Larsen. The spiritual and temporal benefits of observing the Word of Wisdom and the law of tithing were pointed out.

Of the Shildon Branch, Newcastle District, on March 18th. Two general sessions of the conference were held. Elders Amos B. Robinson, Ivan J. Foster and A. Wesley Davis were in attendance.

CONTENTS

Principles that Build Character 193
Tobacco, Tombstones and Profits ... 198
Editorials: Offices and Officers 200
A Side-light on Vital Statistics ... 201
Childhood Illusions and Later Convictions ... 202
Manchester Conference ... 203
Book of Mormon Studies ... 204
Church-wide News ... 207
From the Mission Field ... 208

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